

THE
LAST ADVICE
OF
WILLIAM LAUD,

late Arch-Bishop, to his Episco-

pall Brethren; and especially to Bishop

WREN, who still remains Pri-
soner in the Tower.

Which was found in the said Arch-Bishops Studie
since his death among his other Writings, and
now set forth to publike view.



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THE EAST ADVICE

OF WILLIAM LAMB

late Arch-Bishop of his Episco-

pal See, and of his Episcopate

in the year 1703

found in the year 1703

which was found in the year 1703
 that his late Episcopate was
 now his Episcopate



Printed for R. B. 1747.
 LONDON.

THE
LAST ADVICE OF
WILLIAM LAYD late Archbishop
to his Episcopall Brethren of that
Lordly Hierarchie.



WHAT'S that strikes sadnesse in a sinfull heart, but feare of temporall death? and that after death comes Iudgement, makes the *Genius* faint, which sometimes was to active in doing milchiefe, though now dejected, that once aspired to bedeck its Temples with *Romes* triple Crowne, sailing on with golden thoughts, but heres that caules it hang on a trembling lease; for that the life thereof attends the Laws decreeing: so upon one gentle gale, through which all the vitals passe from life to death, for foue intents against the Reformed Churches, for which thou hast long time groaned under the inpoerable pressure of three Kingdomes hate, stil expatiating thy selfe like a big-swolne cloud of infection, to obscure the glorious light, and poyson the whollsome ayre with pestilent doctrine, keeping the people in grosse ignorance by thy superstitious Romish Ceremonies, making divisions for thy own security, and for keeping up of that Hierarchie, wherof thou wert the head (but now disclaimes) from publike reproach, thou hast not failed, by adding thy close and cunning contrivances, to runare almost three Kingdoms though thereby thou maist wel question what will become of thee here, and hereafter, when all thy Cabinet Councels shal be discovered to al the world, who hast made a prey of King & subject: telling the King his power was boundlesse, to make, devise, & alter the Law, when he or they pleased: That it was a Prerogative in the Crown, and the fairest flower in it: therefore hee must make use thereof, by keeping his subject in awe. This was thy Master-piece, whereby thou wroughtest and broughtest the too long absence of that our Sun, and hadst brought on them eternall and horrid darkenesse, had

not Divine Providence mysled up and placed so many bright and
fixed Starres in *Westminster*, through whose sweet influence the
whole Land hath received Light & Life. Wherefore its impossible
for thee to meet with any consolation but a devouring Sword,
which is drawne forth and lifted up against all that seeke their
Countreyes destruction. I feare Heaven and Earth have combined
against us all, I cannot so much as thinke there is any Balme left
to cure our ulcerous Repblice, nor dreame of any favour from this
Kingdome (which we have so long laboured to bring to destructi-
on) but as we have justly deserved, to receive Sentence of Death
from this faithfull, lawfull, and awfull Parliament. I thought
once I could have escaped the Thunderbolts of Divine Venge-
ance, and lifted my selfe up above the reach of the numerous
multitude, so long as I was covered with my Princes wings, and
warmed with the beames of his favour: but now Nature and
Grace, Time and Fortune, have taken a course leading me to
destruction. Therefore I desire all Officers of Church and State
to be warned by my fall, especially you Brother *Wren*, who
will be the next, by all expectation, that must follow me:
Know all of you, a day will come to call every man to a strict
account (those especially of my owne Coat) who withstood
Reformation and defiled their Mother Christs unholy Church,
so grievously and grossly as wee: Submit your selves therefore
to this High and Honourable Court, acknowledge you have ex-
ercised and upheld a Tyrannical power over the Soules and
Consciences of the People, labour to make your peace with
them here, that you may account the better hereafter, lead a
Christian life, the doing whereof is more then Angelicall: For
that the Angels being now placed in their glory, neither have
temptations to resist, nor can doe any worke (as wee might or
may) to augment their glory. Brethren, it is the last time I
shall advise you: wee have many examples of our fore-fathers,
in whom such simplicitie and sinceritie is reported to have bene,
that they have studied nothing else but the Godly mans dutie, and
laboured the performance thereof. What will become then of us,
who have lived so licentiously, by consenting to every motion
that comes with pleasure, yet knowing that every such consent of
heart is as much in substance as the act, and makes the soule guiltie
of excruciating death? It is to be admired, how circumspect our fore-
fathers

Fathers (in my place) have been: in their carriage; and how little we have followed their good example. *What* that just man had less cause to feare then we: yet he saith, 'I did feare all my doings: and the Kingly Prophet was so carefull; that he day and night searched every corner of his heart. What a diligent examination of conscience was this in a King? Surely he had no such Clergy about him, as we have been to our King, who perswaded him it was impossible for his Crown to stand firme on his Royall Head without the assistance of the Myter, and intangled him in a pernicious league and covenant against his faithfull subjects: for which we must render a double account, both here and hereafter. For my selfe, I am now become an example to you, to receive execution of the just censure of the High Court of Parliament, which is but a type (I feare) of that we must receive hereafter. For since I have not beene able to give a good account of my Stewardship here, I shal bee lesse able to doe it before the great Judge of all. For considering the strict account every man must give and how rigorous a Master we must come before how stern, how exquisite in his accounts how able to punish guilty men and how he hath dealt by others in the like matters, makes me dread to appeare. Hee hath proclaymed a Law for our behaviour towards him in our severall services. He gave *Adam* the same command at the Creation, and imprinted it in the heart of each man before it was written or published on Mount *Sinai*, which was with great Majestic, to the great astonishment even of the hearers themselves: shewing that the exaction of this Law as the last Day must needs be terrible: This may be one forcible reason to move you to looke backe, for you have longer time then I. Had I ever thought to have beene made exemplarie, I would have beene better prepared; but now, you having me for your President, consider the sharpe execution inflicted on the offenders of this Law before it was written, and since, and you will find great cause of feare: witnesse *Adams* punishment, and many millions more, for his one fault; the drowning of the World: the burning of *Sodom* and *Gomorrah*; and many others, whom he had more cause to tolerate then wee. O that I had thought hereof when I was in my meanest condition; then had I never sought to crucifie harmlesse Truth as I (with your assistance) have done, nor drunk with open throat the intoxicated Cup of cursed Prefement.

Here he dis-
claimeth the
Hierarchie
with great
penitencie.

Consider likewise our *various* behaviour in this matter, he came to redeme and pardon us in much *mercie* and *mildnesse*, but in this point of taking our accounts he useth neither, but all *austeritie*, not in words only, but in examples and parables; for in one he denieth that servant to Hell onely because he augmented not his Talent, and all those (without exception) that shall work iniquitie. What have we bene, but workers of iniquitie, by filling the Rayes of Majesty with impure smoke? We rained Judgement, and poyson'd the Kings heart, inso much, that we are now plunged into the gulfe of miserie. Now the Son's come forth in Majesty, like a valiant Champion to discover the Myserie of iniquitie, and to chase abhorred darknesse from off the earth, to the shame of all the Lordly Dignities that reigned over the Church. We now groane under the heavey censure of three Kingdomes, for our tyrannic & oppression, wherewith we so cruelly bruized the powers of the earth. For my part, might I live another Age without offence to God, the world should see, I would cast my selfe into the bosome of that Truth which I have so much wounded, and endeavour to leave a good example behind to all Court Parasites, for it is that which (at this day) concernes me as the life of my soule; but this I should have done while it was called to day; and not have let it slip to my last glasse of time. I can doe nothing now, time is past, save onely to forwarne you, Brother, who have some time, to make good use thereof, for it hasteneth away. Consider what a Master you have to reckon withall; and that he will call you to a severe account of your Talent: Looke on my example; know there is one above that sees how you (Brother *Williams* and *Purser*) lay impositions on the conscience of your Prince, by preaching so much earthly Prerogative Royall Doctrine, never shrinking on the Prerogative Royall of Heaven: Know there is a Summons given out, for your accounts to be brought before the Judge of all, and there are two Judgements appointed after death: the one is particular, whereby each man at his departure from this world receives sentence, either of punishment or reward; which we see in *Lazarus* and *Dives*; the one was called to punishment; the other to rest: the other is generall, which shall be of all men at the end of the world, where a final sentence shall be pronounced on all, never altering their estate, by easing the paine of the one, or ending the glory of the other. O that you would

would wish *And* say, you have considered the particulars of the great iudgement and feare, in the soules passage from the body to Gods Tribunal, under the custodie of good and bad Angels: O the feare the hath of them, the terror of Gods presence, and the strict examination she must abide: it tormenter me to think I considered it not before, it being that which I by God was called to, to search into these mysteries, and yet never weighed them till now. What a sad condition am I now comming into, after I have finished the world with my poore life; yet this is but the first Iudgement of two that I must receive, having left this world. The reason why God will have a second Iudgement is, for that the bodies of many rising from their graves, might be partakers of the eternall punishment or glory of the soules, as it hath bene copartner with the same, in vertue or vice in this life: secondly, that as Christ was reproached here publickly, so he might shew his Power & Majestie publickly, in sight of all creatures: thirdly, that the godly and wicked might receive their reward openly, to the confusion of the one, and glory of the other: fourthly, for that wicked men when they die, commonly carry not with them all their demerits, but leave behind them evil example & their household corrupted by them, or their doctrines. At which following after their death, they cannot so conveniently receive judgement for the same presently. Therefore as you love the life of your soules, consider what a sad condition we the Prelates are in: especially my selfe, having no more time to repent. How many 1000. are gone before, and I shal leave behind, that wil cry out for vengeance, and be tormented themselves for that they led their lives answerable to our corrupted doctrine. Wherefore as the request of your dying Brother, repent, that your example may work amendment in those who yet live, whom we have corrupted, that we may have the lesse to answer for: For according to our offences, shal be our torments: It is prelatical dignity that hath brought us al to ruine here, and I feare so wounded our soules, as we shal hardly ever have Joy hereafter, but multitude of torments. For as the evil falls out hereafter, by reason of our wickednesse, so shal our torments be increased. Tis *And* his own rule, and I speak it with griefe, wishing that my hearty sorrow could but convert one soule at this my last hour, that I might but in part glory for any good: that may come to any by my Last Testament here. For
there

there will not be an end of all our doings, till the last dreadful day, when it shall be evidently seen, what every man shall have in the justice and mercy of God who will bring to judgement all things, and all men. It must needs therefore be a terrible day, to the wicked; for the distresses (even of whole nations that be great) at the Tribes of the earth shall mourn, all shall be pained, even the chiefest of them, & most secret cabinets, Councils of wiles of our own stripes it shall be present on the howle top. Our very wise-counsellors (if we ever had any) shall be judged. Good men shall stand with boldness against their Tormentors here, when the wicked shall be confounded and thrust into Hell. Have we not cause then to prepare for this great day? How many circumstances of feare and horror, it shall be at midnight, when men usually sleep, what hideous noyse of Trumpets, sound of Warre, motions of all the Elements, Stars falling, the Elements rent in sunder, and all the world in a flame, Graves opening, and yeelding up all their dead, both Kings and Peasants to stand naked in view of all creatures, compelled to give account of themselves, which they would have desired to have been told of here. O that I could now say I had a good conscience, what an unspeakable treasure it would be to me at this time. Wealth bought avails, for this Iudge will not be corrupted with money: No intercession will then prevayle: the Angels themselves, though they shall have the honour to manacle the King, and bind the Princes of the earth, shall not intercede for us, whose helpe shall we then crave? Methinks I heare all things about me to cry for vengeance already against you, all they all yeeld me cause of terrout but no comfort. O take warning by my horror, even now I am giving the word for lifes farewell. I see, as it were, my great Iudge above me mightily offended with mee, Hell open beneath me, the cruel Furnace ready boyling to receive me. On my right hand my sins accusing me, on my left the Devill ready to execute Gods sentence on me within my conscience gnawing without all damned soules bewailing, what shall I doe to goe back is impossible, to go forward is intolerable. O that I might but live one day longer to describe the horrors of an evil conscience. How sore doe all my worldly pleasures, past-seeme to me at this horre, their very memory will be dolefull at the great day. Wherefore I desire againe to make this use of my last Testament, not to give them selves over to a manner of Licentiousnesse, as wee have done: Let this great day prepare them.

So now to life againe,

All worldly Joyes farewell,

For now I die the death,

And keep my soule from Hell.

FINIS.